A REPORT ON THE MINISTRY OF ST. BARNABAS EPISCOPAL CHURCH, KENSINGTON FOR THE YEARS 1968 AND 1969

Included in this report
A paper by the Rev. Archibald Allen "The Church in the Black Ghetto"
A Report by Shawn W. Mills on the Kingstowne Community Council

Submitted By:
The Rev. John N. Studebaker
Vicar St. Barnabas

"He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Luke 4:17-19

In order to give us an adequate picture of the ministry that St. Barnabas is engaged in, we will set that ministry into the social and economic context that so affects the lives of the people who we work with. To give us some of the data that is essential in this total picture, I quote the following information from the 1960 census gathered from the census tract that the church is in. This census tract (E-VI) is bounded by Lehigh Ave. on the north, Kensington Ave., Front St., Norris St, and Frankfort Ave. on the east; Girard Ave. on the south; and Fifth St. and Germantown Ave. on the West. In the area of census tract E-VI:

"The median school years completed by persons, 25 years old and over, was 8.4 grades. 64% had completed 8 grades or less, and of these 12% only had completed 4 grades or less. Obviously, educational stimulation and motivation is a must for this area. Civic and religious institutions alike have responsibilities in that direction, if they are to minister and serve the area helpfully." In the last 8 years the educational level in E-Vi has declined.

"E-VI reported 36,114 persons, 5 years old or over. 56% of them lived in the same house in 1960 as in 1955; 39% in a diferent house somewhere in the USA. Of this latter group, 35% had lived in a different house but in Philadelphia, and about 12% in some other part of SMSA than Philadelphia." In the last 8 years there has been a much higher rate of persons moving in and out of the area.

"The median family income was$4958 in E-VI, and 5782 for Philadelphia. 3.6 of the families received under$4000, 53% received $4000-8999, and 11% 9,000 or more." But in the last 8 years the family income in this area has drastically reduced compared withthe national average.

"The median age for the population of E-VI was 30.4 years; for males 29.5 years; and for females 31.3 years. The contrasting youthfulness of the non-white population was 17.8 years - total; 16.8 years male and 18.4 years female. Population in E-VI was one or two years younger than the Philadelphia median." In the last 8 years the population of this area has become even younger.

"The married status of persons, 14 years old and over, shows that per 1000 persons there was an excess of 34 females over males; that single and married persons were about equal in numbers in both sexs; but that females who were seperated, widowed, or divorced wereeconsiderably larger in numbers than males." In the last 8 years the number of females who are seperated, widowed, or divorced has greatly increased.

"78% of the homes were in sound condition, 22% were substandard, 2% plus were dilapidated. 86% of the units had i bathroom and 6% had more than 1 bathroom. Almost 9% either had no bathrooms or shared them. 99.85% of the structures were erected 1939 or before." In the last 8 years the number of sub-standard structures has doubled and the number of dilapidated structures has risen to at least 8%.

A look at the 1960 census and a look at our area now reveals that we are in an area of extremely high mobility, lowering educational standards and achievements, decreasing income, increasing numbers of young people, a high rate of divorce and seperation, and a frightening increase in the number of substandard and dilapidated homes. A quick summary obviously shows that St. Barnabas exists in the typical inner-city ghetto. Further observation shows that the church itself sits in a fascinating corner of dynamic cultural and racial change and conflict. Coming from the south and going towards Lehigh Ave., we have a significant movement of Puerto Ricans. Coming from the west and moving towards Front St., we have a great influx of Black people. Leaving from 5th St. and going across Front St., we have the White population. Thus St. Barnabas lives in a little corner of Philadelphia that is a microcosom of urban America. Our area can be characterized as a multi-racial ghetto.

But this is only a characterization, true in so far as it goes, but it says nothing of the individual human beings who are this community and church. Jesus has called His church to a ministry to human beings, each an individual and precious in his own right. Many persons and authors have concluded that the church has failed the city and indeed has no place in it. Truman B. Douglass in an article titled "The Job the Protestants Shirk" (Harper's Magazine Nov. 1958) says, "One of the documents published in preparation for the First Assembly of the World Council of Churches held in Amsterdam in 1948 declared:'There are three great areas of our world which the churches have not really penetrated. They are Hinduism, Islam, and the culture of modern cities.' In the ten years since this statement was made, no reasons for amending it have appeared. Not only has the church continued to give evidence of a radical inability to penetrate the culture of modern cities, it has largely failed to take that culture seriously." I have decided to take this culture seriously, for the church of Jesus Christ is people, and the city in its most common and most beautiful denominator is people. And the city finds its meaning in its people, its life in their relationships. The church should exist as the catalytic agent to bring about this relationship.in the city. And certainly the church is most itself when it includes as members of its body all the tongues and races of man. The city is mankind in microcosom: Irish, Poles, Jews, Blacks, English, Germans, Puerto Ricans, and Italians; rich and poor; good and bad. The church exist to bring the Gospel to all people to unite them into one holy fellowship of people where: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus." (Gal. 3:28)

It is significant that the Bible beging the beautiful story of the creation of man in a garden, Eden, and ends with mankind in a city, the City of God: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride to meet her husband; and I heard a great voice from the throne saying, "Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; and he will wipe away every tear from their eyes, and death shall bre no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." Rev. 21:2. The city is the cruciable for the church of the future. Our ultimate home is in the city of God, and thus it seems that God has willed that the church hammer itself into his divine pettern against the anvil of history which is now impelling man toward an almost total urban world. This is a world filled with crisis after crisis of injustice, of war, of school disasters, of of slums, of poverty, and of discord between the races. Against this anvil

of our present history, the church struggles to become its truest self. That we are not there is obvious, that we are on the way is clear, for everyman builds for every other man upon the foundation of his suffering and pain. "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us." (Rom. 8:18) For while we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh." (2Cor.4:11)

The church, the community of God's people is in a life and death struggle in the city. The city is in a life and death struggle for its being. I believe that it must finally be said that the church must be present in this stuggle, not for its own sake, but for the sake of humans caught in this stuggle, to point to the suffering and dying one who brings life into our very midst. Our ministry is a ministry of presence, to be here with individual human beings engulfed by the almost overwhelming suffering and pain caused by the social conditions of slums, poverty, racism and ignorance. We partake of these conditions and act to change them because we love our brothers who are here. If we are present and involved then we can be the servant who points beyond himself to Jesus Christ whose life of joy, suffering, agony and death lifts and ennobles the life of every man who is immersed in suffering. The community of the suffering and dying Lord, exists to point men and the city toward their final redemption in the City of God. Thus the church in the city must declare in as many ways as possible what George MacLeod in his book, Only One Way Left, said was a necessity for the church to be itself, "I simply argue that the Cross be raised again at the center of the market-place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at the crossroad of the world so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek; at the kind of place that cynics talk smut, and thieves curse, and soliders gamble. Because that is where He died. And that is what he died about. And that is where churchmen should be and what churchmanship is all about." (pg.38)

At this point I must raise a serious question: "Can the Episcopal Church claim the city and its people for her own"? The Episcopal church in the past has had a vital and tremendous impact on urban America. It is presently trying valiantly to assert anew its claim on the city, but can it? Here I would call to your attention the paper included at the end of this report by the Rev. Archibald Allen on "The Church in the Black Ghetto". This paper quickly and pointedly directs our attention to the tremendous problems and fallacies that mainline, white, affluent churches have in the black ghetto. Urban America is rapidly becoming Black America. What role does an affluent, white denomination have to play in this situation? I believe that we have an important part. The question is how do we perform it, who calls the shots, who makes the decisions. The ministries of the Reverends David Gracie, and James Woodruff in this city point a way we can go. But their ministries in the city are non-parochial. Can the Episcopal Church survive in urban America as a community (congregation) of Christian people -- that I believe is the crucial question, at least for me.

I have no immediate answers to this question. At the moment we at St. Barnabas are engaged in the struggle to find some of the answers. We are on the way, and I believe that we can identify some of the signs along the way now. Here are some of these signs as I see them now: First the content and structure of worship must change drastically towards a freer more personally expressive form. The functions of typical parish organizations must change inorder to enable new people to become involved in their own way in the life of the parish. Our Episcopal Church Women's group died and now has been replaced by an active Welfare Rights Group - a valid woman's

group in the ghetto. Parish mission concepts and policy must be directed towards the desperate social needs of the people in the community. The mission thrust can not be self-serving only to build up "our church". An example of this policy for us is the summer program that we operate for the children in the neighborhood every summer.

These are only a few of the changes that I see as necessary for the White church in the black ghetto. There are more and they are numerous. But behind the changes we make, we have a faith to tell, for the Episcopal Church has unique and beautiful treasures of faith to share in urban America. Our sacraments, our incarnational theology, our richness of liturgical tradition are all tools to communicate the Gospel in the City. We must use them.

Now the pivotal matter is how to build a Christian community out of an Episcopal parish in the black ghetto? What follows is my personal philosophy of operation in this situation. I would like to begin by quoting Sister Kevin Mary from the publication "Full Circle".
"Like blind men we grope in a world of textures - afraid to touch the jagged edges of life, sheltering ourselves from the experinces which threaten to shatter us. The man who reaches out with eager fingers to caress the textures of life in the city finds that the jagged edges which have pierced him have also made him whole."
In deed we are like blind men, for there is no road to follow in this wilderness and we have been blinded by the mistakes of the past. But as a church we are present to point to him who heals those who dare to touch. our goal is to build a caring supportive community of people who are nourished by the sacraments, worship and scripture of a church which speaks their cultural and verbal idom. The Episcopal Church does not do this; thus I take the following road to establish a Christian community with Episcopal roots in the ghetto. I attempt to build bridges between the church, myself, and the people of the communkty. We represent two islands one identified as white and affuent and often the source of the deprivation of the other island, an island of poor hostile black pepple. The Episcopal Church can be a bridge to this "other America", but to be that bridge, I believe that we must identify as much as possible with the problems which afflict the people of this "other America." I am convinced that only by this process of identification can we overcome the alienation, hostility hatred and fear that Black America feels for White America. Upon this identification a foundation of trust is laid with Black people.

For us this identification has meant long and active participation with the Philadelphia Welfare Rights Organization. We also have developed a very strong and active Welfare Rights group that meets at the church and was started by the efforts of the young people from St. David's Church who worked with us during the summer of 1967. Also we have been involved with the City wide Tenants Council which has been established to fight slumlandlords. I am an ESCROW agent for the slum properties in our neighborhood. We have a strong group of adults from the community who run a good recreation program several nights a week in the church. Finally through the efforts of Shawn Mills we have organized the Kingstown Community Council, which seeks to pull all of the crisis aspects of the community together, welfare, housing, recreation, education and weld a group of community people together into an action group that can bring about change through local self-initiative. A complete report of the Kingstowne Community Council is included at the end of this report.

Through this total identification with the life of ghetto people, we have established trust, where there was none before. Upon the foundation

of trust, love is built, community established, and the Church of Jesus Christ found. We have established trust, the rest is yet to come. The rest will not come easily; nor yet do we know how it will come; but that Christ is here in the people of this community I have no doubt for "I have met lowly people with high ideals, suffering people with the charity to help others suffering perhaps one degree more than themselves." Christ is in these people; we need only to identify Him in their language and culture, and gather them into His church.

Finally and in conclusion I would simply like to list and briefly describe the other orgahizations which use St. Barnabas Church and through which we fulfill our ministry. We have an Alcoholics Anonymous group that meets in the church every Sunday night and is trying to reach the young black people in the community that have a problem with alcohol. This is only one of three groups in the city that is trying to do this. A group of teenage boys and girls 13-18, The Klub Suitors, use the church as a meeting place and social center. This group of teenagers are the young people of the ghetto who do not want to belong to the violent gangs like the Zulu Nation, and are trying to form an alternative to the gang structure. The Board of Education runs a class in special education twice a week in the church. This is a class staffed by a young man from the Lighthouse who works with boys from Welsh School ages 8-12. Finally and perhaps most encouragingly, there is the 521 Dialogue Center. This is a house that we share with Calvary United Methodist Church on Sixth and Dauphin Sts. There are four young people living there 21-26 years old who are attempting to develop the house into a dialogue center for indigenous community groups such as the Tenants Council, Welfare Rights Organization, Kingstown Community Council to meet and talk with groups from outside the community who are interested in the problems of urban areas and the people who live in them.

We as a parish believe that the ministries that these groups preform are essential to preaching the Gospel in our location, for they are fulfilling what Jesus set as the goals of his ministry, ".. to preach good news to the poor.... to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Luke 4:17-19. To continue and expand the work that we have begun in the past for 1969 we will need about 10,900.00. The most important need at the moment is for a secretary and fulltime sexton to carry out effectively the work of the groups listed above.

Below is listed the out-side income that we received for 1968, and how it was spent. Also we have listed a budget for 1969:

INCOME RECEIVED FOR 1968

Recieved	From St. Daivd's	Disbursements	
5000,00	Vestry program Director	6500,00	Program Director (Shawn Mills)
3300.00	Vestry Summer Program	3609,56	Summer Program
2,500,00	Gift from individual	1200,00	Tennage work project
2,500.00	Will of individual for youth work	2300.00	Extra expenses telephone, sexton, part-time secretary
13,300,00		13,609.56	
350,00	(from Diocese for Seminarian)		
13,650.00			

Funds Needed 1969

4200,00 for secretary
3000,00 for Summer Program
2500,00 for extra cost of running programs: light, heat, telephone, gas
1200.00 for sexton to supplement money budget from St. Barnabas
4333.00 Salary for Shawn mills to end of 1969.
15233.00 minus 2500.00 from Will
12733.00 Asking from St. David's and/or Diocese of Pennsylvania

Kingstowne Community Council
St. Barnabas' Church
Third and Dauphin Streets

V.P.-Mrs. Fannie Bourne
Sec.-Mrs. Nellie Parker
Treas.-Mrs. Carrie Dawson

Shawn W. Mills
Executive Director

To Whom It May Concern-
Dear Ladies and Gentlemen,

It gives me great pleasure to take time out for my thoughts, and go over the events of the past nine months, that have been one of the most challenging memories that I have kept with the greatest of care. For this has been one of the turning points in life for me, that has encouraged me to gain more wisdom, knowledge and understanding.

Of not only the Black race, that I have in mind but all the races, functioning in a society that is composed of racism, poverty, and war, that is slowly coming into destruction itself.

But anyway, I don't want to take you off the track, of what I am supposed to be writing about, for I believe you are quite curious of what I have to say, and are probably listening most dilligently and at your utmost capacities.

II

It all began in May of 1968 when I arrived in an area bounded by Front Street to Sixth Street and Lehigh to Berks, that was completely beyond the comprehension, of man's moral and instinctive code of ethics.

Here was an area caught in the bitter clash of societies, and survival seemed merely in total existances, and there is about to become a process of complete destruction.

I have seen and I'm quite sure as my co-workers in this project have seen, that their economic systems is in very poor condition, or perhaps destroyed, their industrial systems seem lost in the myth of night, and their development systems are not in the condition to where they are supposed to be. (It is beyond the aspects of poor; grave is what I call it.)

So I have one of my principle points in organizing is to know the social situation involved.

The most outstanding problem was gang warfare, which was one heck of a time to be faced with a crisis, that was in the middle of war with society and themselves to which I find in my work that they are not the ones to blame. For the elders of society have to share the guilt with them for the unnecessary circumstances that they have been faced with.

III

It was in this particular time that I began involving myself in va rious community projects and organizations, in finding some resources that can do something, that could eliminate this serious crisis, that could build the morale of the community and letting them know the truth and facts of reality, and letting them know why they are subjected, without being

consulted on the subject and letting them know there is a way out of this depression which society has dealt them so long, for they have known darkness for four hundred years. It's about time to let them see what the opposite side is about, give them some light.

I joined the School District 5 Advisory Council with Superintendent Richard Haunessey of District 5 who is the Chairman and I am co-chairman. We discussed the issue, and found out that something was needed to be done.

Also at this particular time, we were in the forming of Kingstowne which was named in the memory of Martin Luther King, Jr. This was when the Kingstowne Community Action Council came into existence, which was composed of community residents concerned about the problems facing their community. On this Council at the time and including myself were Mrs. Fannie Bourne, who is Vice-President, a community resident, and a very hard and aggressive worker, and a deeply concerned person, about the problems of the community in which she lives, and a strong-minded woman, who kept that encouragement and faith in store in me, on continuing out this project.

Next we have Mrs. Nellie Parker who is our fast-thinking computor of the council and our hard-working secretary who has the determination of a bull, that she is not going to let the problems of society, which also has left her distilled in poverty and its mistreatments, and determined to get something done about them. I would personally like to thank her for the inspiration that she has given me, and her understanding of the hard work that we have been faced with, also in keeping her built in me, with continuing on with this project as most of the members did.

Next in line is Mrs. Carrie Dawson, the hard core of the Council but has the warmest of hearts personally. This young woman has been the backbones of the council when it comes to handling financial affairs, and is very cautious and alert when it comes to spending money in the organization, and has spent a lot of time giving to the programs involving the community and also has the gift of the motherly instinct upon the council.

The next person I am to mention is the heart of the organization who is Frank Davis. This young man is a probation officer, and works for C.P.A. which has been putting on recreation programs for the community and is also our Recreational Director of Kingstowne. This load that he has been carrying on his shoulders has truly represented to me that he is truly a remarkable man, and is truly endeavoring to his efforts that are involved with the projects facing him. He also has played an important role in the developing of Kingstowne which some of the ideas have been very helpful that he has presented to us. I would like to thank him and his staff for the co-operation and work an d time they have given, and they do deserve the credit.

The last important person that I have to contribute a warm thought on is the Rev. Jack Studebaker, who we should consider as the father of the organization, for without him this organization may not have been started. With the task of being a minister and community organizer, this is a very painstaking duty, which most men cannot endure, without breaking up. For truly when it comes to truth you can look at it through him, and see what you are talking about. He is one of the most impressive white men that I have encountered in my years of organization, that I have truly seen face value for what it was, through this man.

I have taken upon myself that I have had the privilege of working and sharing relationships in personal and public life, that have given me some experience, that I may not have realized until it was too late, that there are good men in this world, and there are men working for the justice of man.

Thank you, Jack, and what more can I say--I've said enough.

Also I should give credit to those who have helped in their own moral and spiritual way for this cause and to the members, Jim Boner, Jean Grady, Nils Blatz and the members of St. David's in helping.

IV

Sorry I took so long in presenting some of the members of the council to you, but I felt there was a need because they played just as important a role as I have, and felt that credit should be given where it is due.

Now that I have cleared a little headway we can continue on with what we are talking about.

With this council and various other community groups we launch off Operation Gang Warfare in which we begin pressuring the city to do something about this crisis. We have had very important meetings with the City officials, like Commissioner Randolph Wise, Commissioner Crawford, and other Community and civic leaders present in various meetings on the subject of gang warfare and dealings with such gangs as Zulu and Soul City.

We presented a proposal to the city in which we felt that something should be done and corrected, in which we still were not impressed at all with what has been done. It is now part of our 2.5 million dollars proposal.

Beside this I have been involved with various other projects referring to community work. I am Chairman of seven various groups and am on the board of directors for three groups, including two national groups of which I am co-chairman of one and director of the other.

V

In this segment I would like to take you into structural forming of Kingstowne while still involving ourselves in various community projects concerning the problems of the community. We began drawing up a charter for the forming of Kingstowne Community Corporation which would begin dealing with the problems that they have been faced with. I would like to go into this with full detail, but I realize the longness it would take, so I will briefly give you a description of this.

It is a corporation composed of a board of directors, half community, half professional selected by the people, which will have a membership of three hundred, that will form a non-profit community corporation by which funds will be handled for the specific needs of the community. And that will deal with the developing of the community and restoring it to its normal existance.

In this charter we have presented the details for a 2.5 million dollar proposal, where th e money will be spent and what it can do, for our needs.

We now have the commitment of the P.G.W. to lend their resources and help us in getting this proposal together. We may now be able to obtain this help through private organizational structure. We are not intending to go through federal government unless it is completely necessary.

Also I would like to mention and thank Attorney Robert Cushman who is of the firm Cushman and Vobert, for giving his time and effort in drawing this proposal up, and the contribution of their service to the organization. And also Mr. James Pinckney of the P.G.W. who has put time and effort into this.

I may add that we now are in the process of obtaining $50,000 in seed money to be able to start this program off.

VI

I hope I have given you a clear presentation of what we are doing and I have enjoyed being able to present this to you. For I have a saying, that the ultimate measure of a man is not where he stands in comfort and convenience, but where he stands in time of challenge and controversy. So long the people of our lower class have known hope. But for me hope is like a good breakfast, but a lean supper. In the last year we have asked the poor of our ghettos to the breakfast of hope, but the supper of fulfillment we eat without them. Breakfast has long been eaten, and hunger walks the streets. I thinks it's about time to clear up those consciences and let's make room at the table.

I want to thank you for listening and keeping your thoughts on this; you may be of help. So as I close I seek no high political office of power, But the power of knowledge, wisdom, and understanding that we may have a better society to live in or perish.

My thoughts are with you.

PEACE

Shawn W. Mills
Executive Director
Kingstowne Community Council

THE CHURCH IN THE BLACK GHETTO

by Rev. Archibald Allen, III
Pastor of Antioch United Church of Christ
Philadelphia, Pennsylvania

September 15, 1967

The White Man's Religion in the Black Man's World

The world of the Black Man that I am talking about is the urban slum where some 80% of "Negroes" live in the United States. I would like to begin with a stereotyped analogy of the classic missionary situation. (This question has been raised by many white missionaries, but I thank Kenneth S Waterman for being the most recent to bring it to our attention.) "What would happen if today a denomination of predominantly one race and culture sought to develop a congregation in the territory of another people--or even operate a school or hospital. In consultation with the people there the denomination would not send 'missionaries' but fraternal workers to be under the control of the indigenous people. They would speak their language, use their customs, honor their habits and culture, identify with their interests, even to the exclusion of the interests of the sending culture."

Such has to be the policy of white denominations if they wish to work within the black ghetto today. Where the analogy breaks down is that white America believes it owns and controls all--especially the black ghetto and its inhabitants. It is impossible for a colonialist-overlord to go into his property with anything other than a take it or leave it attitude, my religion and style is superior so accommodate to me. For 450 years black people in America have lived with the self-fulfilling white ego. But that time of hope and understanding is dead. Black people are claiming the ghetto by default; its churches, stores, and institutions of all sorts are to continue there at black sufferance. The residents issue outsiders a license to operate which is renewable everyday. This is a crucial and positive stance that means that black people are coming of age and operate like most other groups in this country.

The moment of truth has come for the "white" denominations in the black ghetto. I believe it is God's truth and it is good. The church as voluntary association is among the first to feel it. With God's grace it can be the first to learn and respond adequately or else.

The time is coming in western nations when the church must make its primary identification with the poor, the have-nots, and the racially disinherited. It is not that this may be best or more Christian. It is a matter of survival. Secularizing affluence doesn't want the church anymore.

Where is the White Church Going in the Black Ghetto

When are white congregations going to act and stop merely getting ready to do right? When are denominational authorities going to make them live this part of the Gospel or discipline them just as they are forced to observe the other canons and program requirements of the churches? The integration of congregations whose building location is absorbed by the black ghetto is no star in the crown, only tokenism and hypocrisy.

Only after all the preceding words have been said can I address the immediate issue that concerns me: how shall a denomination, mainly white with mainly white ordained personnel, proceed in the black ghetto?

Some, perhaps all, here and there, are only trying to use the ghetto to build their image and power on the whole urban scene, going "where the action is," to get kicks, to "convert" their denomination, to make news copy, and to posture with political and power figures. These tactics soon are dropped because they fail.

Common sense and theological realism tells me that there will never be a singleminded commitment from any institution of men, even though what is done in the black ghetto is ultimately dependent upon their total program and attitude about race and this racist nation. Black history tells us that the fact that most white Christians were racist has not caused the extension of white denominations in the ghetto today. Extension will come about unless an all out effort to combat colonialism (racism) is expressed outside the ghetto, within the culture where the white denomination predominates.

The black ghetto culture must be taken seriously and respected. The highest expression of praise any human being can offer God is what he is, not what someone else is. Many of the churches that are all white and located in the black ghetto, say they welcome everyone but if they haven't made changes in their worship form, they don't in truth welcome black people. Black people come to worship for "soul-food," to bare their grief and sin and yearnings to the salvation of God. They don't come to hear cold white music and the straight-lacedrigid form of "high church liturgy." Most of all black people don't come to church to hear some frustrated white or black liberal chide them to get involved in civil rights.

A congregation of black people that feels strongly about religion will develop on its own terms all sorts of "programs" that involve large numbers of brothers and is effective, but it will be theirs for their parish and not for the promotional purposes of the denomination. In this case eve types of welfare programs need never become dehumanizing, dependency-perpetuating, nor "colonial," because they are operated by and for the people participating in their own self-help.

The goal of integration (which means "balance" to white liberals) needs to be scrapped in the congregations long within or recently absorbed by the black ghetto. In our time "integration" within the black ghetto means accommodation, double-mindedness, and weakness. Those congregations in the black ghetto should be black. It may (by special request) include a minority of whites (with something to offer), but it must be black-minded. Therefore denominations must terminate those congregations in racially changing communities that do not immediately shift to the identity of the new parishioners.

The basic efforts and alliances and community relationships of a black congregation of a "white" denomination must be within the ghetto. Too often black members and pastors are used by the denomination for display at their suburban liberal seminars and church conferences, without the whites having paid any price for the luxury of "black" and "white" together. This must be stopped. If you want or need a relation to a black church, establish that relationship on the terms of the black people sought for relation.

Conclusion

The church must come alive and get smart in the black ghetto. Racism is everywhere. The church can be God's instrument of healing and wholeness, demonstrating the unity of the whole family of God. Black Christians and congregations which are a part of (formerly!) "white" denominations must be sure of their identity as black people and will therefore be sure of their identity as Christians. Christianity can never mean accommodation or assimilation or subjugation to some other group's standards or culture. It will never make it in the black ghetto or any "foreign culture" if it requires such.

Most of the white world including the church does not now or has not ever wanted or accepted knowledge or learning from black people. Reconciliation will come only when this is no longer true. When what the "superior" white world calls "weak" gathers itself together to be itself it will shame the "strong." Any other talk about mission or relevance or integration in the church is phony and bad theology.